CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.] DECEMBER, 1809. [NO. 12.

[As the public take a great interest in the life, character, and death, of the late Governor Trumbull, the following excellent discourse, delivered on occasion of his death, before the Legislature of the State, is inserted in this work, by request of a great number of the readers of the Magazine.]

A Discourse, occasioned by the Death of his Excellency Jonathan Trumbull, Esq. Governor of the State of Connecticut, and delivered, at the request of the General Assembly, in the Brick Church in New-Haven. By Timothy Dwight, D. D. President of Yale-College. Published by the request of the General Assembly.

PSALM XXXVII. 37.

MARK THE PERFECT MAN, AND BEHOLD THE UPRIGHT: FOR THE END OF THAT MAN IS PEACE.*

THE *perfect man*, in scriptural language, is the same person with *the upright*. Perfection, in the absolute sense, it is hardly necessary to observe, is never found in the present world.

Every object, both in the natural and moral kingdom, is here stamped with mutability, decay and dissolution. In every thing earthly, there is much, that is of too little value in the sight of God to deserve a lasting existence. The world itself, as well as its furniture, and inhabitants, is destined to a speedy termination, and will soon be blotted out of being. A great part of all that, which forms the complicated idea of Man, will follow

* This discourse was far advanced before the Writer was informed, that the Rev. Mr. Ely had chosen the same Text for his Sermon, delivered at the Funeral of Governor Trumbull.

the general destiny. Even the mind, if renewed here, will, like the body which it inhabited, enter the world of life, shorne of many attributes, which have hitherto formed much of its character.

But, although no child of *Adam* is perfect on this side of the grave, there are many who are in some degree, possessed of those characteristics, which, when unmixed and unalloyed, constitute perfection. All these are, on this account, styled in the Scriptures *perfect*. This name seems also, to be sometimes given to those of them especially, who sustain the character, referred to, in superior degrees. In this manner we may, without violence, construe the language of the text.

The man of this character the Psalmist directs us to *mark;* that is, to *observe with attention and care;* as an object, which claims our solemn regard, and which to us may become particularly useful. In the view of this divine writer; in the view, let me add, of the Great Being, under whose inspiration he wrote this passage; there is something in the character and conduct of such men, which, when duly regarded by us, will naturally be productive of real and important good.

All upright men are not, however, equally interesting, nor equally profitable, objects of this attention. Nor can all men derive equal instruction, or equal benefit of any kind, from the contemplation of the same upright man. Good men, however good, when possessing humble faculties, filling very limited spheres of life, and acting in retired and obscure stations, furnish, usually, fewer lessons of instruction, and present fewer motives to excellence, than those, who, with more enlarged minds, are placed by their Maker in more elevated stations. Still every such man is, to those who mark his life, a profitable source of improvement; really to all who observe him; peculiarly to those who resemble him in character and station. As moral beings, all men are substantially on a level: and the most enlightened, refined, and dignified, may learn wisdom and excellence from the humblest votary of righteousness and truth. He, who fails of becoming wiser and better by reading the story of the Shepherd of *Salisbury Plain*, may rest satisfied, that he fails, because he loves neither wisdom nor virtue.

But the history of *Abraham*, *Moses*, *David*, or *Paul*, is, nevertheless, instructive in a still higher degree. The Cottager, who cannot even read, may be a source of improvement to his fellow cottager in almost every thing which can be useful to him; but will not very naturally, nor very often, become an object of the notice, or even of the knowledge, of persons in the higher walks of life. Nor would his worth, when observed and acknowledged, usually come home to the hearts of such persons with all the commendations, and enforcements of which virtue is capable. But when this glorious excellence finds a seat in minds of a superior structure, and is raised to distinction of place and influence, it becomes visible to the surrounding world; attracts the

attention of multitudes; appears in numerous instructive and persuasive forms; and is arrayed in a delightful and most engaging splendour. In this situation, all men behold, and mark the perfect man, with the highest advantage.

The reason, given in the text for obedience to the injunction, which it contains, is eminently impressive: "For the end of "that man is peace." This declaration is capable of two meanings; both just, and highly important. One of them is, that *the death of such a man is peaceful;* as being undisturbed by apprehensions of future evil, cheered by the approbation of a good conscience, serened by the hope of acceptance beyond the grave, and illumined by the *Faith*, which, to him becomes *the evidence*, and *the substance*, of eternal glory.

The other is, that *the future being of the perfect man, is, of course, prosperous, and delightful.* The object, indicated in the former case, is deeply interesting; in the latter, of infinite moment. Who can be indifferent to the gloom, the pains, the terrors, of death? Who must not think a deliverance from these evils, and the possession of the enjoyments contrasted to them, a desirable, a divine, consummation of our probationary state?

Who would not toil and struggle through life, and exult at death, with the assured prospect of finding, in the approaching world, a destiny, formed only of virtue, happiness and honour. How accordant with the design of the Scriptures, how suited to the character of their Author, is a precept, which directs us to the contemplation of so instructive an object, for the attainment of a good so divine?

Rarely has it happened, that mankind have been called upon to contemplate an example of the character and conduct referred to in the text, by which more, or more profitable, sources of instruction have been furnished, than by the excellent Magistrate, whose death has created so general a mourning throughout this State. Summoned by a call, invested with the highest human authority, to the employment of exhibiting a respectful view of his character on this occasion, I have felt myself bound to make the attempt. It will be attended with many imperfections: still it is hoped, that it may, in some degree, be useful to those who hear me.

Governor Trumbull was the son of a man, who by the public acknowledgment was one of the most dignified and useful, one of the wisest and best, Rulers, whose names adorn the pages of History. In the steps of this honourable Parent, the Son trode, through life, with an undeviating course. Soon after he had finished his education, he began to serve his Country: first in the Legislature, and then in the Revolutionary army. Here, in respectable stations, he continued, with a short interruption, through the war. Soon after the establishment of peace, he was chosen again into the Legislature, of which he was regularly a member until the present American Constitution was adopted. He then was elected a Representative, and soon after a Senator, of the United

States. From the last station he was removed to the second, and then to the first Chair of Magistracy, in his native State. To the latter he was annually elected by his fellow citizens, until he was removed by death. In all those situations, he acquired, uniformly the approbation and respect of those with whom, and of those for whom, he acted. Not a spot is left upon his memory: distracted as was the season of his public life, and difficult as was the task of satisfying the demands of those whom he served. Such a career, only honourable to himself, and only useful to his Country, is a proof of his worth, which can never be assailed by hostility, questioned by criticism, nor impaired by time. Experience has assayed the ore, and proved it to be pure gold. On it his Country has authoritatively stamped the image, and inscribed the testimony, of her own approbation: and has thus given to it an undisputed currency through the world.

It is impossible to contemplate with sobriety and discretion the life of such a man, in such circumstances, without profit. Men in all stations may learn from it the most useful lessons. The citizen may gain the wisdom and worth, which will happily form his personal character, and direct his private concerns. The Statesman, in addition to these interesting attainments, may learn from him how to conduct with skill, success, and honour, the concerns of his Country.

Every wise and good man necessarily involves many excellencies in his character. Of these some are, of course, common to other men of this character; and some are, comparatively, of inferior importance. An observer of life, who would derive from this source the most profitable instruction, will naturally rest his eye on those traits, which are peculiar to the object of his contemplation; and on those, which by their importance, are especially fitted to engross attention. In the present case, what would usually flow from choice, becomes the result of necessity. Were the preacher to descant, particularly, on the various and complicated excellence of his theme; an extent of time must be allowed him, which would be wholly inconsistent with the demands of the present occasion. The personal and domestic virtues of Governor Trumbull might easily be insisted on with pleasure, and profit, through a volume. Who, unless peculiarly dull, or unhappily reluctant, might not learn from him amiableness of character, and exemplariness of life? By his side, whose integrity would not be strengthened; whose disposition would not be rendered more sweet and lovely; whose sentiments would not be refined; whose manners would not be polished; whose discretion would not be improved; whose life would not be adorned with increasing propriety, and superior worth? Who, in a word, would not become a better father, a better husband, a better neighbour, a better friend, a better man?

On these subjects however, interesting as they are, I cannot dwell. Adhering to the rule mentioned above, I shall take

the liberty to select for your contemplation the following subjects; which, if I mistake not, were prominent features in the character of this great and good man.

I. *The Energy of his mind was supremely directed to practical objects.*

To the human mind there are *three scenes of employment*, in which, at times, it has acquired the distinction customarily termed *greatness*: the field of fancy: the field of speculation; and the field of action. The first is peculiarly the province of the sculptor, the painter, and the poet. The philosopher occupies the second; and the orator claims them both. The third is peculiarly the scene of effort to the hero, the statesman, and the patriot. It is scarcely necessary to observe, that these remarks are made in a comparative sense only; or that, in greater or less degrees, fancy, reason, and action, are common to all men.

The end of all *thought* is *action*: and the whole value of thought consists in this; that it is the proper, and the only, means of accomplishing this end. He therefore, who is employed in acting virtuously, and usefully, fills a nobler sphere of being, than he, who is busied in that course of thinking, from which the action is derived. The proof of this assertion is complete, in the maxim, that the end is always of more importance than the means.

It is a remarkable characteristic of human nature, *that few speculative men become eminently useful in the active spheres of life.* Habits of speculation, long continued, and extended far, render the mind unfit for those vigorous efforts of activity, by which alone the practical concerns of mankind are prosperously managed. Speculative men, also, occupy most of their time, and thoughts, in devising, and establishing, general principles. Active men are chiefly employed in those details of business, which are indispensable to its success, and without which general principles are matters of mere amusement. Of these details almost all speculative men are impatient. Such men at the same time interweave, of course, their own theoretical views in every scheme of business, with which they are concerned. The energy of their minds is also employed, and exhausted, on their speculations: while the active business, to which they are destined, and ought to be devoted, engages only their feebler efforts: the dregs, the settlings, of their thoughts. From these causes, and others connected with them, it arises, that a theoretical man is always a bad Ruler. To such men, however, there is often attached no small splendour of reputation. Whenever this is the fact, and they are raised to important offices of government, they regularly disappoint, and mortify, their admirers. Their official life is unproductive, inefficacious, and, with regard to the business which they are expected to do, lazy. Their views are visionary; and their designs, however well intended, totally unsuited to the objects, at which they professedly aim. Men they regard, not as they are, but as their im-

agination has fashioned them; and the world, not as we actually find it, but as it is viewed by an excursive fancy. Hence their plans, instead of being fitted to promote the real welfare of man, are only a collection of waking dreams; a course of political Quixotism; regulating the affairs of a state in much the same manner, as the adventures of *Amadis de Gaul* would regulate those of a private individual.

The excellent person, whom we are contemplating, was a direct contrast to all this. Devoted to active employments from the beginning, accustomed to the various business of man, and sharpened in his discernment of practical subjects by the actual management of them, and by a long continued intercourse with those who were skilled in that management, he was habitually trained to that patient attention, that critical observation, and that skilful conduct, which are so useful, and so indispensable, in all business of real importance. By observing, watchfully, every thing which was useful, and every thing which was noxious, in public affairs; the measures which ensured, and the measures which failed of, success; he learned, in an unusual degree, the manner, in which success is obtained. Of this position his political life furnishes the most decisive proof. Not a single visionary measure, not a capricious expedient, not a fetch, not a whim, disfigures his public character, or presents a subject for a single disgraceful sentence in his political history. The story is all of one sort; and is told in one style. When he entered upon his public life, he struck a key; and moved in exact harmony with it to the end.

As his character was thus wise, and uniform; so it was eminently honourable. To the subjects, which have been mentioned, *he gave the whole vigour of his mind.* He was *engrossed* by them, as a Poet by the theme of his song; or the man of taste by the improvement of his villa. In all the successive spheres which he filled, his life, and his measures, were eminently useful; and deserved, and gained, the approbation of his own mind, and that of his country.

II. *He was not less remarkable for his Prudence.*

This attribute of the human mind is chiefly employed in preventing evil. In a world, where evil is so rife, and so ready to mingle with our concerns, the necessity of this characteristic is absolute, and its value inestimable. Rash, headlong men, and the admirers of such men, have, indeed, very generally disesteemed it, because all its dictates condemn their folly, and the mischiefs, to which it continually gives birth. But the Wisest of mankind wrote the book of Proverbs, *to give to the young man knowledge and discretion;* and the Son of God has said, "*I Wisdom dwell with Prudence.*" Perfectly accordant with these declarations is the exhibition, made of this subject by Experience. The mischiefs, done to every human interest through the want of prudence, are endless in their multitude and incalculable in their importance. A single imprudent act has often destroyed a reputation, built up by the honorable labors of many years; a

family, firmly established in prosperity ; an army, apparently invincible, in the full career of victory ; and a country, safe, to the human eye, from every enemy and every danger.

Talents, energy, and effort, are under God, the acknowledged means of procuring blessings. But of what value are blessings, which exist, only to vanish ; and are gained only to be lost : a cup of *Tantalus*, receding from the hand, just ready grasp it : a bubble, bursting at the moment, when it has begun to facinate the eye with its enchanting colours ? But Prudence is the only human means of securing the blessings which we acquire : the Dragon, watching the garden of the *Hesperides*, and alone preserving its golden fruit from accident, fraud, and rapine. As much more valuable, as the secure possession of enjoyments is, than the mere acquisition, so much more estimable is this single virtue, than all those splendid attributes, and atchievments, which awaken silly pride, and excite stupid admiration.

The prudence of the man, whom we this day lament, bordered upon perfection. With his life, conversation, and views, and with many of those who best knew him, I have been long and intimately acquainted, yet I know not, that I ever heard him utter an imprudent word ; nor that an imprudent act is recorded in his history. No such act has appeared in his public life : nor has any such act in his private life been communicated to the world. Those who come after him, will find nothing in his administration to censure, lament, or repair. Yet the season of that administration was one of the most difficult which this country ever knew ; one of the most perplexing both to wisdom and virtue : a season, in which imprudence would have done more harm, than, perhaps, at any other period in the history of this State ; and in which prudence has probably done more good.

To his possession of this attribute, in so high a degree, the *Moderation*, for which he was so remarkable, eminently contributed. Men are immoderate both in their imagination and their feelings. In the former case we style them *romantic* ; in the latter, *ardent* and *sanguine*. Men of the former class are visionary ; of the latter, rash. At the schemes of the former class we smile : at the measures of the latter, when concerned with our serious interests, we tremble. All prudent men are found among the moderate. An immoderate man is constitutionally, and pre-eminently, imprudent.

For moderation, in both these respects, *Governor Trumbull* was highly distinguised. His imagination, although a fruitful source of pleasure, in private conversation, to those around him, was never suffered to mingle with his practical concerns, nor to intrude upon his serious pursuits. To sanguine expectations, ardent projects, and rash measures, he seems to have been constitutionally a stranger. Contented to view men, and measures, as they were, his mind annexed to them nothing adventitious : neither light nor shade ; neither beauty nor de-

formity. He chose to see every thing in its native colors; and in this manner saw it with a truth and correctness, which no sanguine man ever attained. To this mode of contemplating every subject all his plans, and measures, were conformed. They were, therefore, universally the plans, and measures, of sound, unbiassed common sense; and never the dreams of fancy, nor the headlong projects of inconsiderate ardour.

A remarkable proof of this trait in his character is found in the fact, that he rarely made use of a superlative; i. e. for the purpose of exaggeration. Words of this class are the favorite language of men, who are strongly influenced by imagination, or under the control of ardent feelings; men, who, as every one knows, are not unfrequently of a vibrating, variable character. His calm, unchanging mind found a peculiar satisfaction in describing, asserting, and, universally, in unfolding his views of objects, as they appeared to the intellect, and in conformity to naked truth. Men, in whom this characteristic is found, usually possess moderation, and stability also, in a peculiar degree, and peculiarly engage the confidence of their fellow men.

The benefits of this mode of thinking are both numerous and important. The measures, to which it gives birth, are more than any other, suited to the real state of things; and are therefore easily and advantageously executed. They are attended with the least anxiety concerning their success; and most rarely create pain and disappointment by their failure.—They ensure the reputation of wisdom to their author; and most effectually preserve the confidence, as well as the interests of those, by whom he is employed.

Another characteristical part of his prudence was *a disposition to ask the advice of others.* We are taught by the voice of Infinite Wisdom, that *in the multitude of counsellors there is safety.* To this truth the temper of his mind was peculiarly congenial. Eminently *independent*, he was at the same time far removed from *self-dependence.* As he had no points to carry, and no favourites to advance; as the public good was his real and only object; it was to him of no consequence, by whom useful measures were originated, provided they were actually originated; nor to whom the reputation of doing good, was due, provided the good was really done. Hence he was ever ready to ask, and to respect, the opinions of discreet men. In this way he obtained, continually, the best views, which could be furnished, concerning important subjects; and was prepared to act in the most safe and salutary manner. Of this conduct, so accordant with his own disposition, he had an illustrious example in his great Master, the immortal Washington; to whose *prudence* the American States are scarcely less indebted for their happiness, than to his *arms.*

III. *Our late excellent Chief Magistrate was no less distinguished for Firmness of mind.*

It is not strange, that a person, whose sentiments, manners, and conduct, wore so uni-

form an aspect of softness and gentleness; who so readily yielded both his gratifications, and his labours, to the convenience of those around him; and who in private life seemed hardly to discover, that he had any inclinations of his own; should be thought to possess a yielding, gentle character only. Such an opinion, I am persuaded, was extensively spread among his countrymen in this, and in other parts of the Union. But no opinion was ever more erroneous. It is questionable whether there is a firmer and more independent man living. Every approaching storm he contemplated with composure: every shock, however rude, he sustained with immoveable steadiness of mind. That cheerful serenity of countenance, which most of those, who hear me, remember so distinctly, and, as I persuade myself, with peculiar pleasure, never forsook him in the most threatening seasons. Troubles, instead of moving him, seemed only to give him an opportunity of shewing the stability of his character.

On the importance, dignity, and usefulness, of an attribute, so highly respected by all men, as firmness of mind has ever been; especially in a Ruler; it is unnecessary to insist. A mere glance at the mischiefs, effectuated by the contrary character, will sufficiently elucidate this subject to the satisfaction of the most sceptical inquirer. Let him, who is at a loss concerning the subject, cast his eye upon the transactions of *Europe*; and observe both the republics, and the monarchies, of that Continent, ruined by the timid counsels and wavering measures, by the indecision and inefficiency, of their irresolute Rulers, vibrating between hope and fear, between resistance and submission; and he will ask for no further illustration.

IV. *He was in an eminent degree attached to the Manners, and Institutions, of his native State.*

The literary world has been filled with discourses concerning Republics, and their various appendages. In other countries, as well as in this, the press has been loaded with observations concerning Republican forms of government, Republican rights, Republican institutions, Republican virtues, and Republican manners. Either these subjects are very imperfectly understood; or multitudes of those, who converse, and write, about them, can hardly be acquitted of sinister designs. Their practice and their declarations certainly have, in many instances, very little accordance. The State of Connecticut is more absolutely Republican, than any other, which for a long period has existed in the world. Its constitution of government was originally formed, and established, by the freemen in person. Its laws; its institutions, which are the result of its laws; its manners, which are the effect of both; its virtues; and, I might add, its vices to a great extent, also; together with its rights, duties and interests, are all entirely Republican. *A man as such*, is, in this state, possessed of more real consequence, than in any other. More than half, I believe not far from three fourths, of its freemen hold, at

some period of life, offices either civil or military ; and thus actually share in the government of the state. The state is divided, successively, into counties, towns, parishes, and school districts : all of them bodies holding, in subordination to the legislature, the powers of government over their local affairs ; and thus superintending with peculiar felicity every interest, public and private, of every individual. Here, also, no man, as such, has any other power, beside his mere, bodily strength. All power exists in the law : and this is powerful without any assignable limit. But the real power of law itself lies in the fact, that it is actually, and not in pretence only, the public will. Men, here, have generally sufficient intelligence to discern, that Government is essential to their happiness ; and to perceive that their own government is peculiarly auspicious to this desirable object. Hence they feel a *real approbation* in this case ; and exercise a *real choice ;* facts scarcely predicable of the great body of the inhabitants, in most other countries. In this lies the chief strength of our political system.

For this System, and all its parts, and consequences, the people of this state are under God, indebted *to education and habit.* It could not be established, nor, if established, could it be supported, in any other country on the globe ; not, I apprehend, even in its sister country, *Massachusetts.* It could not have come into existence, even in Connecticut, among any other set of men, except those, or such as those, who gave it birth ; nor among them, in any circumstances of a different nature. It could not be maintained by any people, except their descendants.

At the same time, it is at least in my own view, the best government, which has hitherto existed. I do not intend, nor am I so ignorant as to believe, that any form of Government is good in the abstract ; or good for every people ; but I intend, that under this government the inhabitants are, and even have been, more free and happy, than any other people ever were, since the beginning of time ; and that their government is, at once suited to their character, and the means of their happiness. It has, indeed, lost something, in modern times, of its former excellence : but it still retains more that is valuable, than can be found elsewhere ; and more, than, if once lost, will ever be regained.

As these mighty advantages have been preserved, hitherto, by the power of habit ; and as habit depends for all its power on custom, and continual repetition ; it is evident, beyond a question, that he, who loves this state ; or who in other words, is a *Connecticut Patriot*; will equally love its laws, institutions, and manners. Such a patriot was the late *Governor Trumbull.* It was from these views, that heset that high price on *the "steady habits" of this State ;* for which he has been sometimes censured by persons, who probably, had little considered the subject : while he has been applauded for it by others, as being a sentiment equally honourable to his patriotism and his wisdom.

Permit me, on this occasion, to say, that this is an attachment, in which every citizen of this state ought ever to follow this bright example; an attachment, which every citizen ought invariably to feel, and ardently to cherish: an attachment, which every citizen will feel, who clearly understands, and faithfully regards, the well-being of himself, his family, or his country.

Permit me further to say, that, should the Ruler of the Universe, provoked by our manifold sins, suffer our ignorance, our folly, our crimes, or the hand of a foreign enemy, to destroy this singular system, the brightest spot, which since the apostacy, has been found on this globe, would be shrouded in darkness, without a promise of returning day.

V. *This great and good Man was peculiarly attached to the Religious System of our Ancestors.*

The religious doctrines, which the planters of *New-England*, particularly of the *Plymouth*, *Massachusetts*, and *Connecticut* Colonists, brought with them to this Continent, have not unfrequently been styled *the Doctrines of Grace*, and *the Doctrines of the Reformation*. That they are, substantially, the genuine doctrines of the Gospel, is satisfactorily evinced by two very interesting considerations.—The first of these is, that they have been the doctrines of those, who in every age have claimed the character of Orthodox; and who by their adversaries have been acknowledged to possess it in the public estimation. By this I intend, that, from the age of the Apostles, they were those, in whom the Apostolic Church was regularly continued from period to period; so as to be, in each period, the same body with that, whose early history is contained in the acts of the Apostles; with that, to which the several Apostolic Epistles were addressed. Let me add; they were those, in whom almost, if not absolutely, alone the Christian character has appeared with uniformity, and lustre. That this body of men has judged justly concerning the doctrines of the Gospel, and received them, at least in substance, as they are there revealed, cannot, I think, be questioned even with plausibility, or decency. That they have mistaken them, regularly, thro' such a succession of ages, and yet brought forth their proper fruits in an evangelical life, is to me incredible. The fact would certainly establish this remarkable conclusion; that error has been productive of incomparably more piety and virture in the world, than the truth of God.

The second proof of this assertion is, what has indeed been hinted already, that these doctrines have effectuated, among those who have embraced them, almost all the moral excellence, which has appeared in the Christian world. If we may be allowed to understand the Apostles in the plain meaning of their declarations, these doctrines produced the mighty change which took place, among Jews and Gentiles, in the first and second centuries. In the same manner they renewed a great part of the Christian world in what is emphatically

called the Reformation. To them, so far as my information extends, every Revival of Religion owes its existence. From them, and those who received them, nearly every attempt to reform, and christianize mankind, to publish the Gospel in their various languages, and to gather them into the fold of the *Chief Shepherd*, has obviously sprung. In them, let me add, the creeds and confessions of all the Reformed churches harmonize, without an exception of any serious moment.

Had we no other proof of the excellence of these doctrines, beside their happy influence in the colonization of *New-England*, and the beneficial character, which they have been the means of instamping on our laws, institutions, and manners; even these would furnish a strong presumption in their favour. It will be remembered, that I have mentioned these objects as forming a combination, in my own view singular, as well as eminently happy. Such colonies never existed since the world began. No others were ever formed in such a manner, or by such bodies of men. No others have permanently produced such consequences, or given birth to such a state of society.

That this wise and excellent man should have received doctrines, so sanctioned, so beneficent to the interests of mankind; that he should have regarded them with a reverence, and submission, due to the revealed will of God; and that he should have adhered to them with a firmness, which, though calm, gentle, and catholic, was at the same time immovable; was to be expected by all, who were acquainted with his real character. He regarded them as the glory of his country, the glory of the Church, the glory of the Gospel, and in this world, the peculiar glory of its Author. He loved all who loved them: he honored all, by whom they were honored and defended.

VI. *The Piety of this excellent Man was, at least, an equally distinguished trait in his character.*

There are certain attributes, which mankind have agreed to admire, and applaud. This admiration, and this applause, have chiefly followed extraordinary talents, and extraordinary actions. *Goodness* has, I acknowledge, had, at times, and in particular circles of mankind, its friends, and panegyrists.—But *Greatness* has almost alone fascinated the human eye, and engrossed human praise:—Greatness, not accompanied by virtuous designs, nor directed to useful ends; but employed in promoting censurable purposes, and leaving behind it no traces, except those of corruption, suffering, and sorrow. But this is not the noblest attribute, these are not the most honorable efforts, of an immortal mind.—There is a character, superior in its nature, and more deserving of commendation. There is a character, which commends itself to the unbiassed dictates of Reason; which, wherever it appears, awakens the smile of conscience; and which diffuses a cheering, glowing satisfaction through the heart. There is a character, which claims respect in the heavens; and calls forth

the accents of commendation in the regions of immortality; a character, on which the firstborn love to dwell; which Seraphs acknowledge as the counterpart of their own excellence; and which the UNCREATED MIND beholds with complacency, immutable and eternal. This character, imperfect indeed, but real, is sometimes assumed by man; even in this world of debasement and sin. It is *the holiness, the virtue, of the Gospel; the love of God, the love of man, accompanied*, because those who assume it are originally sinners, *by Repentance towards God, and faith towards our Lord Jesus Christ.* This character is the light of minds; varying, without decay, through all the colours of beauty and glory. It is gold seven times purified, instamped with the image of Jehovah, and burnished with increasing splendor throughout the ages of eternal being.

This character is most usually found in the vale of humble life; and less frequently, than a benevolent mind could wish, in the superior walks of man. In the present case, however, it has adorned the chair of state. The illustrious Subject of this discourse was not only *a great*, but, so far as this character can be proved to the human eye, *a good* man: *great* and good *in the sight of the* HIGHEST. The piety and benevolence, the repentance and faith, of the Gospel shone, with uncommon beauty, in the uniform, evangelical tenor of his life; lighted up the daily smile of serenity in his aspect; diffused a Christian moderation over his affections and conduct; exhibited itself as *pure, peaceable, gentle, easily entreated, full of mercy and good fruits, without partiality, and without hypocrisy*; enabled him to sustain, immovably, the burdens which he was called to bear, and to meet with a steady eye every approaching danger; and finally enabled him, serenely, to encounter the last enemy, and to triumph in the conflict with death and the grave.

"*The end of the perfect and upright man*," says the Psalmist, "*is Peace.*" Of this truth, a more illustrious exemplification has, perhaps, rarely been given, since the days of inspiration were ended, than this excellent person exhibited on his dying bed. The disease, to which he untimely became a victim, was protracted to a considerable length; and was of such a nature, as to assure him, that its termination must be death. The approach of this enemy was, therefore, seen by him at a distance; and was seen to be certain, and regular in its advances. In the fullest exercise of his reason, he contemplated the awful object, as it must ever be contemplated by a wise man, with deep and solemn, but at the same time with remarkably serene and undisturbed thought. He, who had raised him up for his service, and made him his own by the blood of the cross, and the SPIRIT of sanctification, forsook him not at this momentous period. Every day of his sickness, almost, brought with it its share of pain and suffering; and that, frequently intense, and sometimes extreme. Yet no day heard him utter a single murmur; or saw the tenor of his mind disturbed for a moment.

His happy uniformity of character accompanied him to the last; except that he shone with clearer splendor, as he approached the evening of his life. Death, long and often realized, seemed familiar to him; and was robbed of its sting, and stripped of its terrors. Humble, but peaceful; submissive, but collected; supported by an invisible hand; and trusting for salvation in a righteousness, not his own; he replied to an intimate friend, who suggested to him the reason for consolation and hope, furnished by the tenor of his life, "O Sir, I place no reliance there. If I have been enabled to do my duty, I was raised up for that purpose; and it is no ground of merit in me. But I have the fullest confidence in the satisfaction, which has been made. There I have always placed my hopes. It is that alone, which can render me secure. It is ample; it is full; and as free as full." From this source he derived his enviable composure; here he found *the peace, which passeth all understanding*.

His views of *the future world* were strong, bright and exulting; and he earnestly, but with the most patient submission, wished for the hour, which might terminate his residence in *this*. The scenes before him, he considered with intense emotions, as wonderful and glorious; and expressed his views concerning them in a manner deeply affecting. Still, he was duly mindful of the objects which he was about to leave behind him*.

To his family, severally, he gave his blessing with peculiar tenderness, and a solemnity, resembling that, which is found in the history of the Patriarch. "My dear children," said he, to this beloved circle, "if you have seen any thing in my life, wherein I have followed Christ, be ye followers of my example."

I have mentioned this excellent man as a Patriot. Well aware am I, that on this subject proof is superfluous. Still, I cannot forbear rehearsing one of his dying supplications, in which this character was very honourably, as well as very affectingly, exhibited. Clasping his hands, and lifting up his eyes to heaven, he cried with great fervor, "I beseech Almighty God to bless our dear Country; and to give the people wisdom to choose the things that are for their peace. I implore the divine blessing upon this State:" a prayer, to which, it is hoped, every heart in this house will subjoin Amen.

Such, my brethren, was the character of the man, whose death we this day so justly lament. How desirable was his life! How distinguished even from that of most other excellent men. As a child of *Adam*, we cannot doubt, that he had

---

* It deserves to be remembered, that Governor Trumbull, amid the severe sufferings of his last sickness, mentioned, several times, with deep concern the melancholy and miserable death, which closed the miserable life of *Thomas Paine*; and ardently wished to find in some of his last expressions a hope of his acceptance beyond the grave. The reader cannot fail to perceive, in this fact, a strong resemblance to the spirit of *Stephen*, praying for his murderers; and to the spirit with which the *Redeemer* said, "Father, forgive them, for they know not what they do!"

many imperfections: but, as he appeared to the eyes of mankind, his character is unsullied with a spot. In his private, and in his public life, he has left nothing in his history, which can occasion pain to his family, a blush to his friends, or regret to his country. Fair at first, it became regularly more and more fair unto the end.

How enviable was his death! Who, with such a confidence in the Redeemer, such a rational hope of forgiveness and acceptance with God, such a delightful testimony of a good conscience, that he had lived to the glory of his Maker, and the good of his fellow men, would be unwilling to bid adieu to this sinful, suffering world? He died on the borders of three score years and ten. He died in the possession of all his usefulness. He died full of peace, and full of hope; with triumphant faith and evangelical exultation.

How copious and affecting a source of instruction is here presented to our view! How gracefully, and how honourably, did he adorn those relations, out of which grow domestic endearment, and domestic happiness! What a blessing to his own amiable family! How persuasive an instructor! How edifying an example! How delightful, as well as how mournful, an object of their remembrance! How rich a blessing to his country! How affecting a contrast to most of those, who have ruled mankind! The great body of these men have lived only to gratify themselves, and to distress their fellow men. Their character has been merely that of wild beasts, prowling for prey. Intrigue, falsehood, fraud, and violence, have debased their administration; and pollution of every kind deformed their private life. Their career has been preceded by alarm and terror; announced by groans, and sighs, and tears; saddened by plunder and beggary; and shrouded by devastation and ruin. It has been crimsoned with blood; it has smoked with slaughter; it has been awfully illumined by the light of conflagration. Their death has been hailed as an æra of returning hope to mankind: and their departing spirits have been followed into the regions of invisible being by the united curses of a suffering world.

The path of this illustrious Man has, on the contrary, been a mere and delightful course of benevolence and piety; a *shining light, shining more and more unto the perfect day.* Respect and love pursued his progress; joy brightened before him; and sorrow at his approach wiped her tears, and relumed her melancholy countenance with returning smiles. His mourning Country followed his bier; affection and reverence surrounded his interment, and shed their tears on his grave. Hope with an animated aspect, and a kindling eye, pursued his flight into eternity; and with unutterable emotions beheld him enter the gates of immortality.

From this illustrious example what Ruler, what Christian, what Man, may not learn wisdom and worth? Were every *Ruler* to resemble him; the page of history would no longer be written in blood; nor the progress of time spread with sackcloth. His administration

would every where diffuse joy ; his example every where awaken, extend, and adorn, the religion, sent down from heaven. Were every *Christian* like him ; Christianity would cease to be the object of contempt and obloquy ; and compel by its native loveliness the veneration, and applause, even of its enemies. Were every *Man* to exhibit the same character ; the world would cease to wear any longer its gross and gloomy aspect, be shorne of its thorns and briers, and assume once more the bloom, the fragrance, and the beauty, which once adorned the garden of God.

My Brethren, you have heard this imperfect exhibition of the character, so beautifully displayed by the Man, whose death has convened this assembly. The essential excellencies of this character may be transplanted into the life of every person present. The true use, to be made of this recital, is perfectly conveyed in our Saviour's application of the parable of the good *Samaritan*, " *Go ye, and do likewise.*"

On Perseverance in Prayer.

No. I.

IN the present life, the friends of God are in a state of severe trial. They are ever attended with a great variety of wants and distresses. Their various and constant sufferings, and necessities are suited to induce them ever to look unto God for needed mercies. Accordingly in their greatest difficulties, saints have looked unto God with the greatest importunity. In the hundred and twenty-third Psalm, there is a very pleasing account of the confidence and perseverance, with which the friends of God, waited upon him for relief, under their heavy sufferings. " Unto thee lift I up mine eyes, O thou that dwellest in the Heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden, unto the hand of her mistress ; so our eyes wait upon the Lord our God, until that he have mercy upon us." As obedient and submissive servants wait upon their superiors with attention and constancy, so saints are here represented as waiting upon God. Though God should try the faith and patience of his friends by delaying to answer their requests, yet they ought to persevere in waiting upon him for mercy.—It is proposed now to consider what waiting upon God for mercy implies ; and why saints should persevere in waiting upon God for mercy.

I. What does waiting upon God for mercy imply ? It implies,

1. A sense of unworthiness and ill desert. The mercy of God consists in the exercise of goodness to guilty creatures.—It can be shown to none but such creatures as are unworthy of any good and deserving of evil. And none but they, who are sensible of their unworthiness and ill desert, will ever truly ask for mercy. For none will ever ask for that, of which they feel no need. Every one, then, who waits upou God for

mercy, feels himself to be unworthy of any favor and deserving of the divine displeasure.

2. Waiting upon God for mercy implies an hope of obtaining what is sought. No one will ever seek what he has no hope of receiving. Though all mankind are sinful and guilty creatures, yet God has shown himself to be very merciful. He has laid a foundation on which sinners may hope to receive and enjoy his favor. But though God be merciful, and though sinners be convinced of their ill-desert, yet they will not look unto God for any favor, unless they have some hope of obtaining it. Sinners, who are under conviction, being of a self-righteous and unhumbled spirit, often sink into despondency. And saints, often, have but a small degree of that hope in God, which they ought to feel. But neither saints, nor sinners will wait upon God for mercy, unless they hope to obtain needed favors.

3. Waiting upon God for mercy implies a simple dependence upon him for what is desired. In the bible, saints are often described as withdrawing their eyes from all creatures, and from all appearances, and as placing them wholly upon God. If we expect to receive favors on account of our supposed goodness, or our exertions, or requests, we do not look unto God for mercy. Or when we profess to look unto God, if our eyes are partly placed on favorable appearances, or partly turned to creatures, God is not the being on whom we are waiting. Many imagine they are looking unto God, while their hopes and expectations rest on creatures, or on such favorable appearances as seem to promise the good they are expecting. For when creatures fail, and fair appearances vanish, they are in total darkness, and are at once discouraged. But all, who wait upon God, withdraw their expectations from themselves, and from all creatures and appearances, and looking unto God, with a single eye, rely wholly upon his perfections for what they desire.

4. Waiting upon God implies an earnest desire of mercy.—Men generally suppose they need the mercy of God. And there are many, who at sometimes offer their requests to God in a careless and heartless manner. Though the favors they profess to ask, be not granted, they are unconcerned, and do not renew their petitions.—They refuse to persevere in imploring the mercy of God, and to wait upon him until he is pleased to bestow what they have asked.——Such conduct proves that they do not greatly desire the favors they pretend to ask. The attention is easily diverted from an object, which does not deeply impress the mind and interest the heart. A person is content, though he should not possess a favor, which is not much desired. We are soon weary of waiting for such benefits as we do not greatly value. None then will persevere in waiting upon God, unless their desires for mercy are very ardent.

5. Waiting upon God implies an urgent pleading for needed mercies. They, who continue,

through difficulties and discouragements, to wait upon God, must be supposed to have important reasons for their conduct. These reasons they will urge with earnest and importunate supplications. Job, in his bitter complaints, describes the spirit, by which they, who are waiting upon God, will be actuated. He says, "O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and *fill my mouth with arguments.*" The church, when looking unto God, is described by the Psalmist, as imploring his mercy, in the most earnest cries, and urging their requests by the most persuasive motives. They say, "Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud." The prayers of the saints, which are recorded in the holy scriptures, always contain important arguments in favor of their petitions. And none will ever persevere in waiting upon God for mercy, unless they can urge important reasons for the bestowment of the mercies which they ask.—Let us then,

II. Show why saints should persevere in waiting upon God for mercy.

1. Saints ever need the mercy of God. God hath said,—"the soul that sinneth, it shall die." He also says of mankind, "there is none righteous, no, not one. All have sinned." As all have sinned, and deserve eternal death, which is the proper wages of sin, the present enjoyments of saints, and all the blessings they will ever enjoy, are the fruit of divine mercy.—Saints have not only sinned in time past; but they are also now sinning every day. They are conscious that they do not love God with all their hearts, and that whatever they do is not wholly done to his glory, as he has commanded. Though the sins of saints now seem to themselves very many and very great, yet they realize that their sins are ever increasing. They are therefore ever becoming more guilty and more needy of divine mercy. There is then increasing reasons, why saints should wait upon God. The psalmist was excited to implore the mercy of God, by a consideration of his iniquity. He says, "Lord, be merciful unto me; heal my soul, for I have sinned against thee." Again he says, "for thy name's sake, O Lord, pardon mine iniquity; for it is great," And again—"O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low." Saints will continue to sin, as long as they live, and they will continually become more deserving of divine wrath. Their increasing ill-desert and necessities urge Christians ever to wait upon God for mercy with increasing constancy and importunity.

2. God commands his friends to persevere in waiting upon him, for mercy. He says by the psalmist,—"wait on the Lord; be of good courage and he shall strengthen thine heart; wait, I say, upon the Lord." By Solomon he says,—"wait on

the Lord and he shall save thee." And by the prophet Hosea,—"wait on thy God continually." The Lord Jesus Christ, "spake a parable to this end, that men ought always to pray and not to faint." The Holy Spirit by the Apostle commands Christians to pray "always with all prayer and supplication in the spirit, and to watch thereunto with all perseverance and supplication for all saints." It is also written,—"pray without ceasing." And again,—"watch unto prayer." Every rational creature is bound to obey all the divine commandments. And God commands his saints, in the most endearing and persuasive manner, to watch unto prayer with all perseverance. Every saint then is bound, by the divine command, to persevere in waiting upon God for mercy.

3. God promises to show mercy to all, who persevere in waiting upon him. He says,—"call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." And it is written,—"the Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them." God declares by the prophet Isaiah, "I said not unto the seed of Jacob, seek ye me in vain." But he has said, "then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, here I am." It is also written, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there, whom if his Son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, who is in Heaven, give good things to them that ask him?" Christ says to his disciples,—"whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." From these declarations it plainly appears that God has promised to grant whatever is asked in holy prayer. Can any deny the truth of these precious promises? Can any believe they are true, and yet refuse to wait upon God in persevering prayer?

4. Every one, who has persevered in waiting upon God, has obtained mercy. To mention the blessings, which have been obtained by prayer, it would be necessary to give an history of the whole church and of every saint. When in the greatest darkness and perplexity, and attended with the greatest difficulties and discouragements, Christians have persevered in looking unto God, he has granted the desires of their hearts. Every one, who reads the bible, is acquainted with the mercies, which were obtained by the prayers of Jacob and Moses, Joshua and Sampson, Hannah and Samuel, David and Asa, Jehosaphat and Hezekiah, Mordecai and Esther, Ezra and Nehemiah, Elijah and Elisha, Daniel and Jonah.

Of the great number, who truly applied to Christ for mercy when he was on the earth, no one was ever denied the favors he asked. After his ascension, all the disciples continued with one accord in prayer and supplication. In answer to their prayers the wonders of divine power and grace were wrought on the day of Pentecost.—When Peter was cast into prison, the prayers of the church prevailed for his deliverance.—In answer to Peter's prayer, Dorcas was restored to life, and so was Eutychus in answer to the prayer of Paul. From the days of the Apostles, unto the present time, the history of the church and the experience of every saint, abundantly prove that they who wait upon God, shall not be disappointed. In answer to the cries of saints, multitudes of sinners have been converted and churches have been established, enlarged and beautified. In later years God has remarkably heard and answered the prayers of his people. The experience of every Christian testifies that their spiritual life and joy depend upon their looking unto God. When they cease to watch and pray, they fall into temptation, and are involved in darkness. But their evening sighs and tears before the Lord, are turned into a morning song. When Christians have been filled with anxiety under their distresses and have sought relief by their own contrivances, or by looking unto creatures, their troubles have usually increased. But by looking unto God, they have obtained deliverance. The history of the church and the experience of every saint do powerfully urge us to persevere in waiting upon God for mercy.

5. To all, who persevere in waiting upon God, he is able and willing to grant the greatest blessings. God has proclaimed his name, saying, "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." This proclamation of the divine perfections is not designed to excite expectations, that will be disappointed. "For as the heaven is high above the earth, so great is his mercy towards them that fear him." The psalmist says unto God, "Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee." And it is written, "the same Lord over all is rich unto all that call upon him. He giveth to all men liberally and upbraideth not." However the desires of saints may be enlarged in prayer, it is evident from what God has said that they shall be abundantly satisfied.—Men are prone to look, with confidence, unto their fellow creatures for favors. But, "it is better to trust in the Lord than to put confidence in men. It is better to trust in the Lord, than to put confidence in princes." The ablest and the best of men often disappoint those persons, who look unto them for favors. But God always surpasses the expectations of every one, who waits upon him for mercy. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath

prepared for them that love him." The friends of God should persevere in waiting upon him with enlarged desires. For, " He is able to do exceeding abundantly above all that we can ask or think."

6. Without the mercy of God no one of the human race can ever enjoy the least favor. All mankind deserve the wrath and curse of God, both in the present and in the future life. The mere mercy of God is the source of all the benefits that are ever enjoyed by the children of men. Unless the mercy of God prevent, every one of the millions, who are now upon the earth, will fall into endless perdition. Without the mercy of God, they would at once be deprived of all their present blessings and become completely and forever wretched. To the mercy of God we and all our fellow creatures are indebted for all our worldly enjoyments, and for all our spiritual privileges. Unless the mercy of God prevent, all our present blessings will become accursed. Can we refuse to call upon God for that mercy, which is the source of all our enjoyments ? Can we refuse to persevere in calling upon God for that mercy, which prevents us, and the millions of our fellow men every moment from falling into the endless torments and despair of hell ?

7. Every one who perseveres in waiting upon God for mercy, will forever enjoy blessings of infinite value. God forgives the sins of all who rely upon his mercy. He sheds abroad his love in their hearts, by the holy spirit. He supports and rejoices their souls amid all the dangers and sorrows of the present life. And he gives them a joyful and triumphant death. He sanctifies them wholly, in spirit, and soul, and body. He receives them after the trials of this life, into the mansions of perfect peace, and love, and joy. At the resurrection, the Lord Jesus Christ will change their vile bodies, that they may be fashioned like unto his glorious body.—Their souls and their bodies, being reunited, and being perfectly beautiful and glorious, they shall be placed, at the final judgment, on the right hand of the judge. Then shall he say unto them, " Come, ye blessed of my " Father, inherit the kingdom " prepared for you from the " foundation of the world."—Being admitted into heaven, they shall be perfectly blessed, in the full enjoyment of God, to all eternity.

[To be continued.]

FOR THE CONNECTICUT MAGAZINE.

On Grieving the Holy Spirit.

IN conforming to the world, professors of religion act unworthy of their calling, and forget that they should be lights in the world, holding forth the word of life. It is *this* which binds their affections down to earth, and prevents their progress towards heaven. It is *this* that grieves the Holy Spirit, and causes him to leave them in darkness, in which they see no light. Would they grow in grace—would they mount as on eagle's wings, they must lay aside all corrupt communication

with the world, look unto Jesus, and be settled in the principles and practice of the gospel, not being afraid of appearing singular, when placed in competition with the wicked.

"Grieve not the Holy Spirit of God," says the Apostle.—In these words, the Holy Ghost mercifully condescends to our weakness, in representing himself to us, and teaching us, after the manner of men. He styles himself *grieved*, when he is treated in the manner, in which we are treated, when we feel grieved. Grief is a passion composed of sorrow and disappointment. Thus, when we endeavor to please and benefit our neighbor, and he takes it ill of us, we are grieved: we are disappointed in our good intentions, and hurt in our feelings. In like manner, when we refuse to submit to the self-denial and obedience of the gospel, and resist the benevolent operations of the Holy Ghost, he is grieved. He speaks of himself as hurt and disappointed in his views towards us. *Grieving the Holy Spirit*, is a phrase peculiarly applicable to the coldness, deadness, and ingratitude of believers, or open professors of religion: and, if I mistake not, is never used with respect to any others. It supposes he had received such professions of friendship from us, that he might justly expect friendly, and not ungrateful returns. As it was a peculiar aggravation of Christ's sufferings, that he was wounded in the house of his friends; so, the neglect, resistance, or any ill treatment from his professing friends, peculiarly grieves the Holy Spirit. Whatever coldness, contempt, and resistance he might expect from his enemies, he most certainly, hast just cause to expect friendship and gratitude from his professing friends; and the contrary, must peculiarly wound and afflict him.

My design in this essay, is to notice some things in which professors of religion grieve the Holy Spirit of God. This, indeed, is not a pleasant task;—however, it may have a tendency to awaken some careless professors to a sense of duty, and excite them to walk more worthy of their calling.

It is the express exhortation of the apostle, that professors of religion walk worthy of their vocation, and, in all lowliness and meekness, endeavor to keep the unity of the spirit in the bond of *peace*. The Spirit of Christ, that dwells in believers, is a spirit of love and peace. *Peace* is the legacy which Christ left for his followers. All ought to have it, and certainly would have it, did they not grieve the Holy Spirit, whose office it is to give it. So far as professors receive and live in this spirit of peace, they walk in character. God and conscience are friendly. But when they let down their watch, and conform to the world in pride, vanity, and impatience, they, like the world of unbelievers, run into divisions, strife, and debate, by which the Holy Ghost is grieved; and they are often permitted to press forward in their own ways, till some awful providence recalls them to duty, through heavy sorrows and bitter repentance.

Divisions in the church of

Christ, and strife among them, are exceedingly offensive to the Holy Spirit of God. They prevent all progress in the Christian life among individuals of the parties, and vastly injure the cause and interest of the Redeemer. Would we experience the awakening, renewing, edifying, and comforting influences of the Holy Spirit, we must live in *peace*. There is no other way. So certain as we resign the Christian graces of humility, meekness, patience and godly fear; and conform to the temper and practice of the world, the God of peace will not dwell among us.

It is observable also, that many professors of religion, by conforming to the world in an unsettled and wavering state of mind respecting gospel truths, grieve the Holy Spirit of God. Imagining themselves to be in safety, they take little or no pains to grow in the knowledge of our Lord Jesus Christ, forgetting the apostolic exhortation, which saith to them, "Henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, grow up into him in all things, who is the head, even Christ."

The reason why professors do not grow in the knowledge of Christ lies wholly in themselves, for we have the assurance of holy writ, that, "if we incline our ears unto wisdom, and apply our heart to understanding; if we cry after knowledge, and lift up our voice for understanding; if we seek her as silver, and search for her as for hidden treasures; then shall we understand the fear of the Lord, and find the knowledge of God."—The Holy Spirit always gives right and correct impressions of gospel truths; and it is through our inattention or prejudice that we mistake him, and err in any of the capital and essential doctrines of Christ.—By these means, we are subjected to wavering in or wandering from the truth, while we imagine ourselves to be right; and thus, lose the edification and comfort, which otherwise, the Holy Spirit would give us in gospel truths.

This unsettled and wavering state of mind, respecting gospel doctrines, will also account for much of that coldness, deadness, ignorance, and sectarian division, which prevails among professors of religion. Many think better of themselves than they ought to think, and are tossed to and fro, relying on their own wisdom and the speculations of conceited men, more than on the teachings of the Holy Ghost. And thus, they unwisely imitate the sophists of this world, who are "always learning, and never able to come to the knowledge of the truth." Hereby, the Holy Spirit is grieved, and his witnessing and sealing influences lost; and, of consequence, they remain in stupidity, or else, live in fear and bondage all their days, and never know the liberty of the sons of God.—Let such professors be exhorted no longer to grieve the Holy Spirit, but rather to entertain him in their hearts, without deceit and without hypocrisy—to receive and

stand steadfast in the truth, always abounding in the knowledge of the Lord.

In considering the imperfections of professors, we must not forget, that even among them, the name of God, his word, ordinances, and providence, are not always treated with that reverence and respect which is due. Such irreverence must be highly displeasing to God. If professors do not reverence God and his ways, where shall we look for respect? If the children of his household appear against him, and take part with his enemies, do they not awfully forsake God, and heinously grieve his Holy Spirit? Such conduct does not admit of excuse.—We may bear neglect and disrespect from enemies and strangers; but when they come from professing friends and children, who have shared in all our cares and affections, they are insupportable—they wound the very soul. How much more will the Holy Spirit of God, the Father of all mercies, be grieved, when we treat him with irreverence and disrespect?—He declares that he cannot forget his Church—that they are engraven on the palms of his hands. All his works of creation, providence, and grace, are calculated to separate from the world, and build up a visible church on earth, preparatory to the church triumphant in heaven. How ungrateful, then, must be the conduct of those professors, who, by disrespectful and irreverent words and actions, obstruct this glorious work of the Holy Spirit? Yet, how often do we forget Him, and he is not in all our thoughts? How inattentive are we to the means of salvation? How apt to murmur under providential dealings? How apt to complain of the self-denial and obedience of the gospel, and of divine sovereignty? How often do we speak unadvisedly with our lips; and sit in silence, while others reproach our religion and our God? And, are there not professors of religion, who entertain such mean and gross ideas of the person and nature of God, and of the divinity of Christ, as are totally unworthy of the divine character? Such things grieve the Holy Spirit, and call for immediate repentance—for a walk of greater circumspection towards God and religion.

We may in the next place remark, as connected with the above observations, that the professors of religion grieve the Holy Spirit of God, by a careless and negligent use of the means of grace. A consideration of what God has done for our salvation, St. Paul urges, as a reason for walking worthy of the vocation wherewith we are called. We ought to live in the unity of the Spirit, in the bond of peace, from the consideration that there is but one Body, one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, who hath given various means, gifts, and graces, for the perfecting of saints and the edifying of the body of Christ. Our inattention to what God has done for our salvation, to the means of edification and sanctification, is ingratitude to him, and grieving to his Holy Spirit.

Yet, how ready are many professors to neglect their bibles, meditation, and secret prayers!

How many, either wholly, or in a great measure, neglect the evening and the morning sacrifice—seldom or never pray in and with their families! Thus, the bonds of the covenant, which they have taken upon themselves, are not fulfilled; and, their families are not educated in the nurture and admonition of the Lord. How many are so absorbed in their worldly concerns, that on their social visits and collections, they are utterly unwilling to enter into any religious conversation; and perhaps, think it *uncivil* to inquire into each others' spiritual welfare! How often is the Sabbath profaned, the house of God and his sealing ordinances neglected, by those, who call themselves *his friends!* In a word, is not our time of probation sadly mispent—devoted to the world more than to God?—Our leisure hours, which are many, are too often filled up with idleness, vanity, and folly, rather than in reading, meditation, self-examination, prayer, and religious conversation.—Thus the great errand of life is left undone; the Father of all our mercies is offended, and his Holy Spirit grieved.

Can it be strange if such professors are dead, while they have a name to live? Can it be strange if they live in darkness, fears, and doubts; and feel no sensible evidence of the sealing of the Holy Ghost? And should such builders of straw and stubble be finally saved, will it not be as by fire? May God Almighty, give us grace to consider our ways before it be too late; and enable us to maintain the Christian character, in all holy conversation and godliness.

I will only notice further, that professors grieve the Holy Spirit of God, when they oppose his work of awakening, conviction, and sanctification; either in themselves or others. Conviction of sin and the gospel new-birth are the peculiar work of the Holy Spirit—the mighty power of God; and infinitely beyond the influence of all moral suasion. Through the operations of the Holy Ghost, men are born unto God, and without them, none can be saved.

It was a peculiar privilege promised to the church, that in the gospel days, God would pour out of his Spirit upon all people, and "One should say, I "am the Lord's; and another "should call himself by the "name of Jacob; and another "should subscribe with his "hand unto the Lord, and sir-"name himself by the name of "Israel," that is, Christ: he should assume the name and character of a Christian. This, indeed, was a glorious promise. God would not only take here and there one, as in his ordinary providence, but *pour out* of his Spirit—there should be large effusions of divine influences on the people, and multitudes should be converted unto God by Jesus Christ.

This promise of Jehovah, by the mouth of *Isaiah*, was remarkably fulfilled in the days of the Apostles. And every season of general awakening, from that time to this, has witnessed to the faithfulness of God. Many of us can testify to a glorious work of the Holy Spirit, in the

New England churches, within a few years past. Great effusions of the Spirit have been poured out on many churches and congregations; and many persons have subscribed to the Lord, and sir-named themselves by the name of Israel. And not a few, we charitably hope, spring up as among the grass, as willows by the water courses. They grow in grace, bear fruit, and are an honor to their profession.

Now, it is not uncommon, that in every society we find some persons opposed to such a glorious work of the Spirit, on their own hearts. They hate to see their own vileness and will not believe God to be very angry with them: accordingly, they endeavour to persuade themselves, that the work of the Spirit is a delusion; and, by every mean in their power, cast off fear, and stifle their convictions. Such conduct, however, is presumptuous and awfully dangerous; for, should they succeed in their attempts, there will be little probability of their ever experiencing such another spiritual favor—they do despite to the Spirit of all grace. Also, many, perhaps most of this class of people, are violently set against, what is called *religious stirs.* The mention of such appearances excites all their indignation. They mock, and scoff, and do every thing in their power, to oppose the work of spiritual conviction among their neighbours: they even blasphemously call it a delusion, and the work of the devil.

Such things we have experienced; and may still expect, from the enemies of the cross of Christ. But, with shame of face be it spoken, professors there are, who have joined in this opposition to the work of God in general awakenings. This is specially dishonoring to God, and grieving to his Holy Spirit. When the professed members of his household lift up the heel against him, it is awful indeed. Yet, how many professors of religion have, both openly and privately, opposed the religious stirs in our land; and spoken contemptuously of conviction of sin by the Spirit of our God? And, are not such found, even among those who pray in their families and in the house of God, for the out pouring of the Holy Spirit on our churches and congregations? How absurd and unaccountable is this conduct! How ungrateful to the Spirit of all grace, one hour to pray for his divine and awakening influences, and the next, to speak lightly of them; and, by every mean, endeavor to impede and bring into contempt his sacred work!—That there should be some irregularities among the subjects of the special operation of the Holy Spirit, is, generally, to be expected, especially, among those who have enjoyed little opportunity for instruction. To these, at such a time, every thing is new, amazing, and unaccountable; and they will express their feelings and surprise, according to their natural constitutions, habits, and education. But such irregularities can never justify professors, in their opposition to this sacred work of the Spirit; they ought to know how to allow in such cases, and to judge according to truth.—Many of

them, however, we charitably hope have a zeal for God, though, in these instances, we think not according to knowledge. They, doubtless, have acted unadvisedly, and without sufficient information.—But after all that can be said in extenuation of such conduct, it is to be feared,that we may, too justly, apply to some of them, the words of our Saviour to the caviling Jews,—"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you: if God were your Father ye would love me."

When the professed followers of Christ speak lightly, or act openly against seasons of spiritual awakening, they heinously grieve the Holy Spirit of God. They bring dishonor on religion; and cast impediments in the way of spiritual conversions, vastly more than all the open enemies of the gospel, could have done without them. Let such take heed to themselves, lest there be in any of them an evil heart of unbelief, in departing from the living God.

It becomes all of us, who are professed followers of the Lamb of God, to depart from iniquity. Let us carefully examine into the true state of our souls, and know our own selves. Are we sealed of the Spirit of God, we need know it, that we may take the comfort of it: but have we deceived ourselves with a false hope, it is high time to discover it; for that knowledge which shall come too late, will be a dreadful knowledge. At any rate, we have too often grieved the Holy Spirit, and have cause for repentance and humiliation. We have been too much conformed to the world in pride and vanity; in impatience, strife and debate; in many evil communications, which have proceeded out of our mouths, and in many deeds of the flesh. We have been too unsettled in the truths of religion; too irreverent towards God in our thoughts, words and actions; too improvident of our time; and too negligent in the use of the means of salvation. To which we must add,that the awakening and convincing influences of the Holy Spirit on our own hearts, and on the hearts of others, have been too much opposed, or too coldly received by many, perhaps by all of us.

As followers of Jesus, we ought always to bear in mind, that, by living in those things which grieve the Holy Spirit, we highly offend God the Father, who provided the plan of our salvation—we highly offend God the Son who bare our sins in his own body on the tree, that we might live—we grievously wound our own souls, and have need to tremble, lest we be found to have believed in vain. We also set a bad example before others. Whether professors or not,they will be very apt to follow, and do as we do. Thus, the blood of souls may be found in our skirts. And, lastly, it highly dishonors our profession. Both our sins and our weaknesses prove weapons in the hands of infidels and wicked men, to dishonor God and religion. They watch for our halting, and then mock and scoff at us and our God.

These things call for immediate attention and reformation

Let us not stand to confer with flesh and blood, but, without delay, step forward as lights in the world, holding forth the word of life. And, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, let us think on these things; and the peace of God which passeth all understanding, shall keep our hearts and minds through Jesus Christ."

JOB.

Harmony of the Law and Gospel in the salvation of Sinners.

THERE is no subject, on which men are more exposed to false conceptions, than the relation which the law and the gospel have to each other, in the government of men to whom salvation is offered. Some appear to apprehend there is a certain kind of opposition between the law and the gospel; that the law and the justice of God are attempting to effect one purpose, while the gospel and divine grace are engaged in a different design. Some apprehend that the gospel is given to lower the requirements of the law, and bring men into a condition, through which they may be happy in the friendship of God with a less degree of holiness than the original commandment required.

Others apprehend, that by the gospel, men are taken from the power of the law, in such a sense, that it has not its original right to direct them in all things, the whole temper of their hearts and practice of their lives.—— Neither of these apprehensions is according to truth, and they arise from not carefully attending to the relation between the law and the gospel in the sovereign dealings of heaven with the children of men. David, who was one of the earliest prophets, informs us that "Mercy and truth have met together, and righteousness and peace, embraced each other." The law and the gospel are perfectly harmonious in their moral nature, and in their requirements. If it had not been thus, the royal singer of Israel could not have written, Mercy and peace have embraced truth and righteousness. Christ took an early opportunity, in his public ministration, to correct errors of the kind which have been mentioned "Verily, I say unto you, until heaven and earth pass, not one jot or one tittle shall pass from the law, until all be fulfilled." It is an easier thing that the whole universe be annihilated; it is more reasonable, and more reconcileable with the eternal perfections of Jehovah, that the whole created universe should be brought to its final destruction, than it is that the law of God should be repealed in any duty which it enjoins, or any penalty which it threatens. There is no other so fixed a purpose in all the counsels of the supreme mind, as it is that the law shall be maintained, shall prevail, shall be executed for ever, without any alteration of its requirements or repeal of its penalties.

It is natural for sinful creatures to fall into error on this point. Knowing this to be the case, Christ embraced an early opportunity to forewarn them of the danger. Unholy minds do not love the law, they feel an opposition to its nature, find that it condemns them, and are ready to view it as an enemy. They are conscious that the holy dispositions and duties required by the original commandment are not pleasing to their hearts; and when they find a Saviour offering redemption, on their own sinful principles, they imagine that he is taking part with them against the instrument of their death, either by changing its pure nature, or its awful penalties. But it is so far from these ways in which Christ becomes a Saviour, that the gospel gives strength to the law, and renders it more irrepealable and obligatory on creatures, more glorious in itself, and more awful in its threatenings against guilty creatures than it would have been, if a gospel had not intervened.

The following considerations evince the harmony of the law and gospel in all the divine dealings with men.

Both give us the same representations of the moral perfections of God. In both the same holy nature, will and attributes are manifested. Although the gospel may contain a more full and high display of Godhead, it is by the same attributes as were revealed in the law. In each he appears of one uniform character and will from eternity to eternity, and as unchangeable in his moral attributes as he is in his natural essence. The law describes him infinitely holy, true and righteous; so doth the gospel. If it be said that the gospel eminently displays the goodness of God, in his treatment of creatures; so doth the original moral law. It was goodness which first dictated every moral precept, which doth now, and ever will maintain every precept in its full force. That goodness dictated every precept of the commandment, appears from this, that it is a law, in all respects, calculated to promote the happiness of a universe, and of individuals which are social and rational in their nature. If it was good in God to create us with such rational faculties, powers and conceptions as we possess, that goodness would have been frustrated, unless he had given a law by which their exercise might be conducted to the obtainment of happiness, and there is no other rule of moral conduct, except what we have received from God, which will make us happy as individuals, as members of society, and as subjects of his most wise government. Therefore the same goodness appeared in giving the law as in proclaiming the gospel of reconciliation. The Lord said that it was his goodness, he made to pass before Moses, when he came down on Mount Sinai to give the law and show his glory. A display of divine goodness is a display of his glory, whether it be made in the law or in the gospel. For God to have left his creatures after he had made them, without giving such a law as he did, would have proved the greatest want of goodness; yea it would have been leaving them to mis-

ery, such misery as they now feel by transgression. Misery always goes in company with a wicked temper and actions.—The precepts and penalties of the commandment are equal evidence of divine goodness. The penalty enforces what the precept in infinite wisdom commands.

We have considered the goodness of God as being equally displayed in the law, and in the gospel.

Next let us consider his justice. The law denounces the penalty of perfect justice. The gospel reveals a suffering Saviour, enduring the penalty for all who come to him by a holy and saving faith. So that it appears, by attending to the subject, that the law and the gospel represent the moral character of God to be the same, in all respects. The same goodness, the same justice, the same opposition to sin, the same universal holiness in his nature, the same determination to make holy beings happy and sinful beings miserable, are seen in one dispensation as are declared in the other. In giving the law he says, he will by no means clear the guilty, remaining such; and Christ, in declaring his office as a mediator says, that he came not only to proclaim the acceptable year of the Lord, but the day of the vengeance of our God on all who remain in unbelief.

On this subject it may be further observed, that the law and the gospel require the same temper, character and practice in men. Moses said, "thou shalt love the Lord thy God with all thy heart, strength and mind." Jesus Christ directed the same. When it was enquired of our divine Lord, "what good thing shall I do that I may inherit eternal life?" His answer was, "keep the commandments." Let your temper and practice be such, in all respects, as the law requires, and you shall obtain eternal life. The holiness required by the law and the gospel is the same. All the representations of a Christian temper describe it as consisting in a conformity to God, and a conformity to God and his law are the same.

The subject may be illustrated further by considering, that the whole which Christ did when he came into the world to save men, was to glorify the lawgiver and to magnify the law through his own sufferings and obedience. Thus he made an atonement, and purchased the Spirit for our sanctification. The sufferings of Christ, when he stood in the place of sinners, under the government of infinite wisdom, answered the same purpose, as would have been effected by their enduring the pains of eternal death.

The graces and virtues of life, were his obedience to the law. He encourages salvation only to those who are renewed and sanctified by his Spirit. The design of his purchasing the Spirit was, through this influence, to restore his people to that personal holiness, which the law hath from the beginning required; neither without this can they ever attain the happiness of heaven.

The Christian salvation is so far from encroaching on the rights of the law, that, with respect to those who are saved, it

is fully honored. It has condemned them, it has declared them dead in trespasses and sins, and has executed the penalty in the person of Jesus our Redeemer. There hath been no repeal of the penalty, for it hath been suffered by the Lamb of God, for all his redeemed ones, and before they attain complete redemption, they shall be brought to a state of perfect obedience. So that the way in which men are saved by the gospel is by bringing the law and its irrepealable obligation more fully into view than it ever was before; by appointing it an eternal rule of the Christian temper and obedience; by Christ's enduring the penalty, in its full intention, for all those who believed in him; and by their restoration, through the Spirit, to the same temper which the law originally enjoined.

In this view of the perfect harmony between the law and the gospel, what hath the latter done for sinners that the former could not? The law could not furnish a substitute to suffer and die in our stead; this the gospel hath done: The law could not promise that God would accept the sufferings of a substitute in the stead of the believer; this the gospel hath done: The law could not furnish an awakening, renewing and sanctifying Spirit to recover our hearts into a conformity to its own precepts; this is done by the purchase of Christ in the gospel. The law could only teach men their duty, and condemn them for not doing it; but the gospel doth more. It enjoins the same duties, condemns all who do not perform them; at the same time, brings with it a sanctifying power to deliver from sin, and consecrate the whole soul a minister of righteousness unto God and the praise of his grace.

The preceding reflections admit many salutary inferences.

The gospel does not encourage any one with final salvation, until he is brought into conformity to the divine law, and made partaker of a Christian temper. All men ought frequently to propose to themselves the following questions: I read the gospel, have I any right to hope therefrom? The gospel is a proclamation of peace to a world of guilty sinners, on certain conditions. I am committed to my own care, and it is infinitely interesting to me that I be saved. Does this gospel extend to my case, and deliver me from my wretched condition by nature? Certainly, every man ought to propose these question to himself, and the subject of this paper leads to a correct answer.—If the temper of our minds is restored to conformity with the law; if we love and practise all that holiness which it requires; if we have become of a disposition that we can say, "Oh! how I love thy law for it is my daily delight, and the meditations of my heart thereon are sweet," then we are in a safe state, thro' the gospel of reconciliation. If we have been renewed in the temper of our minds, and delight in the divine determination to maintain his commandment in its full glory; then the gospel will preserve us from everlasting death. If there be any rebellion in our hearts against the commandment, there is the same against the gospel, for they

sweetly coincide concerning all human duty. Some apprehend there is no condemnation in the gospel ; but this is a great mistake. The gospel condemns every exercise and action which is forbidden by the law ; yet with this great difference. The law condemns without a power of recovering ; the gospel follows, condemning the same things, but offers a restoration to the favor of God on certain conditions. Those conditions are that we again love and obey the Son which we disobeyed ; become of the same temper which creatures possessed before their apostacy ; and look to God, through the merits of his Son for the pardon of all iniquity, and the influences of his Spirit to renew our hearts and preserve us in a holy temper.

If God was just in condemning creatures who rebelled against his original commandment, he must be the same in rejecting those, who refuse the moral purity of the gospel ; for the holiness of each is the same ; except it be in degree, there is no difference between the holiness of Paradise and of Heaven. We must then look to the affections of our hearts and the practice of our lives, which is a distinguishing mark of their moral nature, to determine whether the gospel hath delivered us from the reigning power, and the destroying guilt of sin.—If we have a beginning but a sensible sanctification from sin ; a conformity to the holy nature of God and his law, we may hope for a final redemption ; and it is only by this rule we can determine whether our condition is safe or the contrary.

This subject proves that the doctrine of a renewal and sanctification of our hearts by the Spirit of God, is essential to the christian scheme of grace. Rejecting this doctrine with respect to ourselves, amounts to a rejection of the whole gospel. The law could have made us happy, and conducted us to eternal glory, if we had not by apostacy violated its precepts : the gospel is designed to recover us by a restoration to obedience. This can be done only by a renewal of our hearts, from the natural and unholy state of men. Jesus Christ knew his own gospel, and the purpose to which he was consecrated by the Father, when he said, " Marvel not " that I say unto you, ye must " be born again." Also, when he said, " Verily, verily, I say " unto you, except a man be " born of the Spirit, he cannot " enter into the kingdom of " God." If this be true, and Christ in his holy word hath said it, the influences of the holy Spirit, which practical disbelievers deride, are necessary for our salvation. The law left us condemned, under the wrath of God, and the power of a hard heart. When infinite goodness conceived that design of saving fallen men, which now amazes angels, he saw our need of assistance in returning to him.—In the gospel, he made provision for our help. There is as much need of the Spirit to assist us in returning to our duty, as there was of a Saviour's blood to expiate our guilt. Those persons, although they may profess to be Christians, who think lightly of a work of the Holy Spirit on our hearts, do

thereby give demonstrative evidence that they are ignorant of experimental religion. They may have a name to live, while they are really dead, in trespasses and sins; may think themselves in the path to heaven although descending the broad road to death.

Eternal life consists in unmixed holiness, such views of God as finite minds can receive, and a perfect devotion to his service. Until there be found in us this recovery to holiness by the gospel, we must be wretched beings; convicted by our own consciences, and wretched by our own temper; wretched in time and for eternity. Men may roll from opinion to opinion, from scheme to scheme; they may turn from one course of life, and from one denomination of christians to another; they may be zealous and inflamed with a boisterous zeal in their pretensions; but are neither safe, or happy, until they have turned to God, their maker and redeemer. When they have obeyed God thro' faith and repentance, their hearts are placed at rest, by having obtained a satisfying object of enjoyment; their consciences become peaceful; God through Christ becomes their friend; and the whole universe presents objects for their blessedness. Nature itself, on any other principles, stands directly opposed to happiness. The glorious nature of God, the powers and qualities of rational existence, the circumstances of social connection, the structure of created minds, and the events of a most wise providence, all forbid happiness, to those who have not unfeigned piety; and all these are not to be changed in compliance with the perverse humors of a sinner. The motto affirmed by the will of the Creator, and engraven on the pillars of the universe is this: "HE WHO IS HOLY, IS HAPPY; AND WHOEVER IS UNHOLY, MUST BE UNHAPPY FOREVER. AMEN."

LITERARY INTELLIGENCE.

(Concluded from p. 439.

"THERE are many old Syriac manuscripts besides the Bible, which have been well preserved: for the Synod of Udiamper destroyed no volumes but those which treated of religious doctrine or church supremacy.—Two different characters of writing appear ever to have been in use among the Syrian Christians,—the common Syriac and the Estrangelo. The oldest manuscripts are in the Estrangelo.

"But there are other ancient documents in Malayala, not less interesting than the Syrian manuscripts. The old Portuguese historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian Archbishop of Angamalee, by name Mar Jacob, deposited in the fort of Cochin for safe custody, certain tablets of brass; on which were engraved Rights of Nobility and other privileges, granted to the Christians by a Prince of a former age; and that while these tablets were under the charge of the Portuguese, they had been unaccountably lost, and had re-

ver after been heard of. The loss of the tablets was deeply regretted by the Christians; and the Portuguese writer, Gouvea, ascribes their subsequent oppressions by the native powers, to the circumstance of their being no longer able to produce their charter. It is not generally known that, at a former period, the Christians possessed regal power in Malayala. The name of their last king was Beliarte.—He died without issue; and his kingdom descended, by the custom of the country, to the king of Cochin. When Vasco de Gama was at Cochin, in 1503, he saw the sceptre of the Christian king.

"It is further recorded by the same historians, that besides the documents deposited with the Portuguese, the Christians possessed three other tablets, containing ancient grants, which they kept in their own custody: and that these were exhibited to the Romish Archbishop Menezes, at the church of Tevelecar, near the mountains, in 1599, the inhabitants having first exacted an oath from the Archbishop, that he would not remove them. Since that period little has been heard of the tablets. Though they are often referred to in the Syrian writings, the translation itself has been lost. It has been said that they were seen about 40 years ago; but Adrian Moens, a govenor of Cochin, in 1770, who published some account of the Jews of Malabar, informs us that he used every means in his power, for many years, to obtain a sight of the Christian Plates; and was at length satisfied they were irrecoverably lost; or rather, he adds, that they never existed.

"The learned world will be gratified, to know, that all these ancient tablets, not only the three last mentioned exhibited in 1599, but those also, (as is supposed,) delivered by the Syrian Archbishop to the Portuguese, on their arrival in India, which are the most ancient, have been recently recovered by the exertions of Lieut. Col. Macaulay, the British Resident in Travancore; and are now officially deposited with that officer.

"The plates are six in number. They are composed of a mixed metal. The engraved page on the largest plate is 13 inches long by about 4 broad. They are closely written: four of them on both sides of the plate, making in all eleven pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in nail-headed or triangular-headed letters, resembling the Persepolitan or Babylonish. On the same plate there is writing in another character, which has no affinity with any existing character in Hindostan. The grant on this plate appears to be witnessed by four Jews of rank, whose names are distinctly written in an old Hebrew character, resembling the alphabet called *The Palmyrene;* and to each name is prefixed the title of *Magen*; that is, Chief.

"It may be doubted whether there exists in the world another document of equal antiquity, which is at the same time, of so great a length, and in such faultless preservation as the *Christian Tablets* in Malayala. The Jews of Cochin, indeed,

contest the palm of antiquity and of preservation; for they also produce tablets, containing privileges granted at a remote period. The Jewish tablets are two in number. The Jews were long in possession of a third plate, which now appears to be the property of the Christians. The Jews commonly show an ancient Hebrew translation of their plates. Dr. Leyden made another translation; which differs from the Hebrew: and there has lately been found among the old Dutch records at Cochin, a third translation, which approaches nearer to Dr. Leyden's than to the Hebrew. In a Hebrew manuscript which will shortly be published, it is recorded that a grant on brass tablets was given to the Jews, in A. D. 379.

"As it is apprehended that there may be some difficulty in obtaining an accurate translation of all these tablets, it is proposed to print a copper-plate *fac simile* of the whole, and to transmit copies to the learned societies in Hindostan and in Europe; for this purpose an engraver is now employed on the plates, at Cochin. The Christian and Jewish plates together, will make 14 pages. A copy has been sent, in the first instance, to the Pundits of the Shanscrit College, at Trichiur, by direction of the Rajah of Cochin.

"When the White Jews at Cochin were questioned respecting the ancient copies of their Scriptures, they answered, That it had been usual to *bury* the old copy read in the synagogue, when decayed by time and use. This, however, does not appear to have been the practice of the Black Jews, who were the first settlers: for in the record-chests of their synagogues, old copies of the law have been discovered; some of which are complete, and for the most part, legible. Neither could the Jews of Cochin produce any historical manuscripts of consequence, their vicinity to the sea-coast having exposed their community to frequent revolution; but many old writings have been found at the remote synagogues of their ancient enemies, the black Jews, situated at Tritooa, Parcor, Chenotta, and Maleh; the last of which places is near the mountains. Among these writings are some of great length, in Rabbinical Hebrew; but in so ancient and uncommon a character, that it will require much time and labour to ascertain their contents. There is one manuscript written in a character resembling the Palmyrene Hebrew, on the brass plates: but it is in a decayed state; and the leaves adhere so closely to each other, that it is doubtful whether it will be possible to unfold them, and preserve the reading.—It is sufficiently established by the concurring evidence of written record and Jewish tradition, that the black Jews had colonized on the coasts of India, long before the Christian æra. There was another colony at Rajapoor, in the Mahratta territory, which is not yet extinct; and there are at this time, Jewish soldiers and Jewish native officers in the British service. That these are a remnant of the Jews of the first dispersion at the Babylonish captivity, seems highly probable. There are many other tribes settled in Persia, Arabia, Northern India, Tartary, and China, whose respective places of residence may be easily discovered. The places which have been already ascertained, are 65 in number. These tribes have in general, (particularly those who have passed the Indus,) assimilated much to the customs of the countries in which they live; and may sometimes be seen by a traveller, without being recognized as Jews. The very imperfect resemblance of their countenance to the Jews of Europe, indicates that they have been detached from the parent stock in Judea, many ages before the race of Jews in the west. A fact corroborative of this is, that certain of these tribes do not call themselves *Jews*, but *Beni-Israel*, or *Israelites*; for the name *Jew* is derived from Judah; whereas the ancestors of these tribes were not subject to the kings of Judah, but to the kings of Israel.

They have, in most places, the book of the Law, the book of Job, and the Psalms; but know little of the prophets. Some of them have even lost the book of the law; and only know that they are Israelites from tradition, and from their observance of peculiar rites.

"A copy of the Scriptures, belonging to the Jews of the east, who might be supposed to have no communication with the Jews in the west, has been long a *desideratum* with Hebrew scholars. In the coffer of a synagogue of the black Jews, in the interior of Malayala, there has been found an old copy of the law, written on a *roll of leather*. The skins are sewed together, and the roll is about fifty feet in length. It is in some places worn out, and the holes have been patched with pieces of parchment.

"Some of the Jews suppose that this roll came originally from Senna in Arabia: others have heard that it was brought from Cashmir. The Cabul Jews, who travel annually into the interior of China, say, that in some synagogues, the law is still found written on a roll of leather: not on vellum, but on a soft flexible leather, made of goat skins, and dyed red; which agrees with the description of the roll abovementioned.

"Such of the Syriac and Jewish manuscripts as may, on examination, be found to be valuable, will be deposited in the public libraries of the British Universities.

"The princes of the Deccan have manifested a liberal regard for the extension of Shanscrit learning, by furnishing lists of the books in their temples for the college of Fort William, in Bengal. His excellency the Rajah of Tanjore, was pleased to set the example, by giving the voluminous catalogue of the ancient library of the kings of Tanjore; and his example has been followed by the Ranny of Ramnad, patroness of the celebrated temple of Ramisseram, near Adam's Bridge; by his Highness, the Rajah of Travancore, who has given lists of all the books in the Travancore country; and by the Rajah of Cochin, patron of the ancient Shanscrit college, at the temple of Trichiur. It is understood that a copy of any book in these catalogues will be given when required. The Bramins of Travancore consider that their manuscripts are likely to have as just a claim to high antiquity, or at least to accurate preservation, as those in the temples in the north: and for the same reason that the Christian and Jewish records have been so well preserved; which is, that the country of Travancore, defended by mountains, has never, according to tradition, been subjugated by invaders from the north of Hindostan.

"The design of investigating the history and literature of the Christians and Jews in the East, was submitted to the Marquis Wellesley, before he left India. His Lordship, judging it to be of importance that the actual relation of the Syrian Christians to our own church should be ascertained, and auguring something interesting to the republic of letters, from the investigation of the Syriac and Jewish antiquities, was pleased to give orders that public aid should be afforded to Dr. Buchanan, in the prosecution of his inquiries, wherever it might be practicable. To the operation of these orders it is owing that the proposed researches, of which some slight notices are given above, have not been made in vain.

"*Cochin, January*, 1807."

A number of articles prepared for this Number, are omitted for want of room, and will appear in our next. Ed.

INDEX.

ADDRESS of the Connecticut Bible Society, 164, 219, 383
Mass. Bible Society, 350
Africa, religious intelligence from, 157
American churches, union of, 387
Anecdote of a beggar, 112
dying youth, 192
an afflicted father and son, 191
aged woman, 192
a pious man and merchant, 420
widow, 195
Mrs. P. D. 422
two children, 78
Anna, a fragment, 199
Answer to an unbeliever, 209, 249, 331
Antiquities, ecclesiastical, of India, 394, 428, 473
Assembly, general, Presbyterian, minutes of, 299
Association, general, of Connecticut, minutes of, 271
Atwater, Rev. Charles, ordination of, 238
Atwood, Mrs. Martha, memoirs of 262

B

Backsliding of Christians, 371
Badger, Rev. Joseph, letter from, 154
Balaam's prophecy versified, 80
Beggar, anecdote of a, 112
Believers, supported in death, 367
Beneficent Society of Hartford, 358
Bible Society, British and Foreign, 34, 73, 269
Connecticut, 164, 219, 270, 318 359, 383
Massachusetts, 350
Philadelphia, 269
Bradley, Mrs. Sarah, memoirs of, 374
Bray, Rev. Thomas W. memoirs of, 41
Bristol, revival of religion in, 143
Buchanan, Rev. Claudius, letter from, 388
Buell, Rev. Dr. Samuel, memoirs of, 7

C

Candidates, list of, 277
Cent Society, 359
Character of Governor Trumbull, 443
Charitable Society of Litchfield, 424
Christian good works, 126
love of God, 174
union, 386
Christians, backsliding, 371
conversation of, 152, 183
inconstancy of, 205
in India, account of, 394, 428, 473
supported in death, 367
why they disagree, 249
Church discipline, 185
Churches, American, union of, 387
Clap, Rev. Thomas, memoirs of, 201
Colton, Rev. George, ordination of, 360
Concern for salvation, 214
Concert of prayer, 235
Connecticut Bible Society, 164, 219, 270, 318, 359, 383
officers of, 220
Constitution of Con. Bible Society, 172
Hartford Female Beneficent Society, 358
Litchfield Charitable Society, 424
Presbyterian Church, 294, 325, 361, 404
Vermont Missionary Society, 306
Contentment and godliness. 200
Conversation of Christians, 152, 183
Conversion of an Infidel, 314
two Mahometans, 355
Converts, true and false, distinguished, 78
Correspondents, notice to, 160, 200, 280

Coventry, revival of religion in, 379
Curtiss, Mrs. Anne, death of, 231
D
Death of Lemuel Lincoln, 360
Mrs. Anne Curtiss, 231
Phebe Judson, 230
, the gospel a support in, 367
Triumph over, 240
Demerara, religious intelligence from, 115
Dialogue on regeneration, 308
Directions for self-examination, 146, 178
Disagreement among Christians, 249
Disbeliever, letter from a, 209
to a, 209, 249, 331
Discipline, church, 185
Dissenters, English, history of, 321
Donations to Miss. Soc. of Con. 40, 80, 120, 160, 200, 240, 280, 320, 360, 400, 440, 480
Dunning, John, memoirs of, 345
Durham, revival of religion in, 104
Dwight, Rev. Dr. his sermon on the death of Governor Trumbull, 441
E
Edinburgh Missionary Society, 116
Editor's remarks, 149, 153, 318, 421, 423
Education, religious, importance of, 193
Edwards, Rev. Dr. Jonathan, memoirs of, 241
England, religious intelligence from, 238
Enjoyment, hymn to, 39
Eternity and time, 257
Evangelical Society, 76
Existence of God, unsearchable, 60
Experimental religion, 336
Explanation of types, 26, 89, 135, 181, 225, 253
F
Faithfulness of God, 399
Fall of Peter, 410
Farewell hymn, 159
Father, aged, anecdote of an, 191
Female Beneficent Society, 358
Cent Society, 359
France, religious intelligence from, 117
Funds of the Miss. Soc. of Con. 54
G
Germany, religious intelligence from, 114
God, existence of unsearchable, 60
faithfulness of, 399
love to, 174
Godliness and contentment, 290
Gospel and law, harmony of the, 468
power of the, 367
sufficiency of the, 81
Grieving the Holy Spirit. 461
H
Happiness of heaven, 131
man, gospel sufficient for the, 81
Hardness of the heart, a hymn, 237
Harford, Penn. revival of religion in, 425
Harmony of the law and gospel, 468
Harris, Rev. Timothy, ordination of, 117
Hartford, West, revival of religion in, 69
Heavenly state, thoughts on the, 131
Hell, ode on, 319
History of a religious tract, 311
English dissenters, 321
Hope, hymn on, 158
Horæ Solitariæ, extracts from, 183
Huber, Rev. J. S. letter from, 156
Humility, remarks on, 281
Huntington, Rev. Dan, installation of, 399
I
Imprudence of Christians, 285
Imprudences lead to sins, 377
Inconstancy of Christians, 205
Independents, English, account of, 323
India, religious intelligence from, 388, 428, 473
Indian missions, 154
Infidel, conversion of an, 314
Installation of Rev. Dan Huntington, 399
Intelligence, literay, 434, 473
Introduction, 3
Judson, Phebe, death of, 230
K
Knapp, Mrs. Anna, memoirs of, 107
Knowledge, how communicated to man, 331
L
Law and gospel, harmony of the, 468
Lee, revival of religion in, 94
Lenox, revival of religion in, 142
Letter from Mrs. P—d, 152
Phebe Judson, 231
Rev. Joseph Badger, 154
Rev. J. S. Huber, 156
to the Editor, 67, 229
Lincoln, Lemuel, death of, 360
Literary intelligence, 434, 473
London, religious intelligence from, 115

Long-Island, revival of religion on, 343
Love to God, 174
Lenatus and Philesia, 377

M

M'Lean. Rev. Allen, ordination of, 360
Mahometans, conversion of two, 355
Massachusetts Bible Society, 350
Matilda's minister, letter from, 67
Meditations of an awakened sinner, 31, 66, 150, 237, 268, 349
sacramental, 417
Memento to the middle aged, 317
Memoirs of Mrs. Martha Atwood, 262
Rev. Dr. Buell, 7
Mrs Sarah Bradley, 374
Rev. Thomas W. Bray, 41
Rev. Thomas Clap, 201
John Dunning, 345
Rev. Dr. Edwards, 241
Mrs. Anna Knapp, 107
Rev. Cotton M. Smith, 121
Rev. Samuel Stone, 11
Governor Trumbull, 401, 443
Rev. Solomon Williams, 161
Mercy pleaded for, 198
Millennium, preparation for the, 21
Ministers, society for the education of, 424
unsettled, list of, 278
Misery connected with sin, 188
Misfortunes lead to sin, 377
Missionary exertions, field for, 221
Society of Connecticut, 44, 272
Donations to. 40, 80, 120, 160, 200, 240, 280, 320, 360, 400, 440, 480
Funds of, 54
Offices of, 59
Report to, 272
of Edingburgh, 116
of London, 113, 157
of Vermont, 305
Monitor, a fact, 193

N

Narrative of missions, 44
Necessity of revelation, 16
New Haven, revival of religion in, 96
New London, revival of religion in, 339

O

Officers of the Connecticut Bible Society, 220
Miss. Soc. of Con. 59
Vermont, 307
Ordination of Rev. Charles Atwater, 238
George Colton, 360
Timothy Harris, 117
Allen M'Lean, 360
William F. Vaill, 79
Joshua L. Williams, 280
Otaheite, religious intelligence from, 113, 116

P

Pagans, number and state of, 221
Paris, N. Y. revival of religion in, 427
Perseverance in prayer, 416
Peter, fall of, 410
Philadelphia Bible Society, 269
Philesia and Lenatus, 377
Plan of the Magazine, 3
Poetry, viz.
Anna, a Fragment, 199
Enjoyment, 39
Faithfulness of God, 399
Farewell, 159
Hell, ode on, 319
Hope, 158
Hymn to God and Christ, 439
Mercy pleaded for, 198
Paraphrase of 42d. Psalm, 38
Prayer of a youth, 118
Prophecy of Balaam, 80
The soul in sorrow, 239
Triumph over death, 240
Prayer, concert of, 235
importance of, 414
perseverance in, 456
Preaching, loose and indistinct, 67
Preparation for the millennium, 21
Presbyterian Church, constitution of the, 294, 325, 361, 404
General Assembly, 299
Presbyterians, English, account of, 321
Prophecy, fulfilment of Rev. xiv. 6—8. 265

Prudence, Christian, remarks on, 285
Psalm xxxvii. 37, sermon on, 441

R

Regeneration, dialogue on, 308
Religion, experimental, 336
Religious intelligence, 33, 69, 113, 154, 190, 238, 269, 379, 424
tract, history of a, 311
Revelation, necessity of, 16
remarks on, 209, 249, 331
Revival of religion in Bristol, 143
Coventry, 379
Durham, 104
Harford, Penn. 425
Hartford, West, 69
Lee, 94
Lenox, 142
Long Island, 343
New Haven, 96
New London, 339
Paris, 427
Smithtown, 190
Stockbridge, 33
Windsor, Mass. 313
Russia, religious intelligence from, 156

S

Sacramental meditations, 417
Salvation, concern for, 214
Sandusky Indians, mission to, 154
Security of sinners, 405
Self-examination, directions for, 146, 178
Sermon on the death of Gov. Trumbull, 441
Sinner, meditating on himself, 31, 66, 150, 237, 268, 349
Sinners, necessarily unhappy, 188
security of, 405
Smith, Rev. Cotton M. memoirs of, 121
Smithtown, revival of religion in, 190
Soliloquist, 31, 66, 150, 237, 268, 349
Soul, the, in sorrow, 239
Spirit, holy, how grieved, 461
Stockbridge, revival of religion in, 33
Stone, Rev. Samuel, memoirs of, 11

T

Time and eternity, 257
Triumph over death, 140
Trumbull, Governor, memoirs of, 401, 443
Types, scriptural, explained, 26, 89, 135, 181, 225, 253

V

Vaill, Rev. William F. ordination of, 79
Vermont Missionary Society, 305
Unbelievers have no support in death, 367
Union, Christian, 386
of American Churches, 387

W

Widow, anecdote of a, 196
Widows, promises to, 195
Williams, Rev. Dr. Solomon, memoirs of, 161
Rev. Joshua L. ordination of, 280
Windsor, Mass. revival of religion in, 313
Works, good, remarks on, 126
Woman, aged, anecdote of an, 192

Y

Youth, dying, anecdote of a, 192
prayer of a, 118

Donations to the Missionary Society.

1809.

8. Received of Rev. Abraham Scott, collected by him in new settlements,.....21 62
10. Rev. Royal Phelps, donation,.....65
15. Received of Rev. Calvin Inglas, collected by him in new settlements,.....10 42

$ 32 69